

Approaches discussions to the phenomenon of religion

مطارحات مقاربتية لظاهرة الدين

Chokri abdellah¹

¹Mouloud Mammeri University of Tizi Ouzou,abdellah.chokri@ummtto.dz

Received: 02/05/2025 Accepted: 12/06/2025

Published:01/09/2025

Abstract:

There is no doubt that religion or the religious phenomenon is one of the ancient and modern topics in which specialists have gone through long periods of research and study, and similar to that branch of sociology, it is not surprising that the study of religious phenomenon is devoted to a separate branch in itself that attempts to treat the sociology of the religious phenomenon from several aspects. This is the importance of the religious phenomenon for the positioning of religion and its importance in making human behavior through other cultural structures and as one of the most important ones. Closer to comprehensiveness and objectivity by discussing the following arguments.

Keywords: religion, religious phenomenon, religious, approaches

ملخص: مما لا يدعو للشك من مكان أن الدين أو الظاهرة الدينية من المواضيع القديمة الحديثة والتي خاض فيها المختصين أشواط طويلة من البحث والدراسة، وعلى غرار ذلك فرع السوسيولوجيا فليس بالغريب أن يخصص لدراسة الظاهرة الدينية فرع مستقل بذاته يحاول معالجة سوسيولوجيا الظاهرة الدينية من جوانب عدة وترجع هاته الأهمية للظاهرة الدينية لتموقع الدين وأهميته في صناعة السلوك الانساني من خلال البنى الثقافية الأخرى وكواحد من أهمها.المقال سيحاول التعرّيج لمختلف الأطر النظرية والرؤى المقاربتية لمأسسة الظاهرة الدينية وبغض النظر عن أنومية الفكرة الدينية أوبعدها عن التشكل القيمي للسلوك، أهميتها أولا، سنحاول تقديم طرح مقارباتي أقرب للشمولية والموضوعية بمناقشة هذه المطارحات
كلمات مفتاحية: الدين ، الظاهرة الدينية ، المقاربات الدينية .

Corresponding author: chokri abdellah

1. Introduction

Anyone who follows the throes of the religious phenomenon will realize that this newborn is not a product of modern thought, nor is it linked to today. Rather, it is deeply rooted in sociology, even before its inception. How could it not be, when humanity has known religion since the beginning of creation? This has prompted numerous different, opposing, and conflicting intellectual references, each taking a different approach to understanding, analyzing, and institutionalizing it.

Therefore, the religious phenomenon has crossed many intellectual arenas and has been addressed by many thinkers of varying specializations, with criticism, analysis, and attempts

to understand it. It has been observed that the diversity of intellectual trends, backgrounds, and social environments has contributed to the crystallization of thought and the diversity of perspectives and interpretations of the religious phenomenon. Through this study, we will attempt to address the following elements:

What is the concept of religion? How was the religious phenomenon established? What are the most important approaches to religion? What are the points of difference between these approaches that have addressed the phenomenon? 2.

Study Concepts:

1.2 The Concept of Religion:

1.1.2 - Linguistically:

Referring to what is stated in Lisan al-Arab, religion means reward and recompense. It says: "I brought him closer to his action as a religion," "I rewarded him," and "I brought him closer as a religion," meaning I rewarded him. From this comes the meaning of obedience. Religion is said: "I brought him closer to God," meaning I obeyed him, and "I brought him closer to God," meaning I humiliated him and enslaved him. (Abu al-Fadl Jamal al-Din Ibn Manzur, 2009, p. 1044)

2 - Religion as a Terminology:

The scholar Morris Jastrow established three rules to define religion:

- People's perception of the existence of a greater, non-dominant power or powers.
- People's belief that they have a connection with these powers or forces.
- People's endeavor to find a means to strengthen this connection.

These rules include: feeling, belief, and worship, and they encompass all primary and complementary religions, as defined by May. Milton (as a system of beliefs and practices through which people struggle with the fundamental problems of their lives) (Ashwaq Abu al-Hasan al-Saadi, 2008, p. 34).

We note that a single, precise definition of religion is difficult, if not impossible, given its differences among all present and past societies, and given the theoretical frameworks and fields of science that have attempted to define this concept. Therefore, we will attempt to categorize the definition and review some definitions within the framework of the philosophical, psychological, and sociological approach...

2.1.2 The Philosophical Concept:

In this direction, we find many philosophers who have attempted to link religion, or what is called the philosophy of religion. We mention Kant, who believes: "Religion is the awareness of our duties as being based on sublime divine commands." Descartes defines it in his book, **Discourse on the Method**, as meaning that we should not accept anything as true unless we can clearly see that it is so. However, he retracts and, in his book, **Principles of Philosophy**,

Author's full name chokri abdellah

states that it is our duty to adopt as an infallible rule that what God has revealed is much more trustworthy than everything else. Other than that. (Abdullah Al-Khuraiji, 1999, p. 28).

Regarding the philosophical discourse on religion, Thomas Hobbes (1588-1679) was the cause of the religious wars of his time. He put the topic of religion on the agenda of philosophers. According to Hobbes, the war of religions was the result of a mistake between the church's identification with the kingdom of God and its allowing itself to demand unconditional loyalty from citizens. Hobbes's solution to the problem is that the state must transform into a "mortal" god (Hans Mund Kohler, 2017, p. 3). In order for the church to respond, according to him, there is public worship and private worship. Public worship, in the eyes of the state as a whole, is free worship, but in the eyes of individual people, it is not. As for the worship of private life, it is free worship in secret, but before the eyes of the public, it is never without restrictions. If private religion conflicts with public religion, it should be kept secret. Jean-Jacques Rousseau believes in His famous book "The Social Contract" on civil religion, that political groups had from the beginning based their legitimacy on religion, and wars were waged in the name of the gods. This view did not change until Christianity stripped the doctrine of polytheism of its authority, so that Christianity, according to him, separated between political loyalty and religious loyalty. What happened now is that the church and the state have accompanied competing claims about human loyalty, and the result is uninterrupted civil wars. Rousseau thought of a social contract that citizens must enter into if they want a wise political group, but neither the religion of the person nor the citizen is the basis for this contract. (Baruch Spinoza, 2005, p. 119)

In the philosophy of Spinoza (1632-1677), the most important foundation upon which religion is based in his philosophy is prophecy and the revelation of the prophets. He also studied divine law in addition to miracles, seeing the need to separate matters. Prophecy is considered revelation, as it is considered certain knowledge, which God inspires to humanity. Allen is considered an interpreter of revelation, as prophecy coincides with innate knowledge. How much innate knowledge and divine knowledge and human infatuation with the supernatural exist. (Abdullah Al-Khuraiji, 1999, p. 29)

. 3 Readings in the Theory of Religion:

3.1 The Marxist Analysis of Religion:

Marxism is one of the most important philosophies—historically—in the religious perspective, especially if we trace how ancient philosophies dealt with the religious phenomenon, whether Descartes, Kant, the German philosophies of Feuerbach, Schopenhauer, or the Enlightenment. We find that the Marxist reading raises many puzzling questions about their understanding of religion at both the theoretical and practical levels. Marx (May 5, 1818/March 1883) was one of those who marked a qualitative shift in human thought with his view of existence and the beings and practices it entails. Religion constituted an aspect of these practices, such that his view and analysis were tinged with ambiguity. It is well known that Marxism considers all religions to be a stage in the development of human

thought. Since leaving the sphere of other living organisms, man has faced a harsh nature, which made it difficult for him to overcome. This forced him to seek aid from forces he imagined could either help him or cause him suffering. He worshipped his hand as a means of obtaining food, and he worshipped the sun. The moon and the animals, according to what his primitive thinking dictated, were considered a higher stage of thought, with the ultimate language of thought being the One Creator who controls the universe. However, this thinking quickly shifted among some religious figures, serving their own interests. Human development occurred over periods, and it was impossible to motivate the masses to act without a religious character. However, returning to the prophets, we find that they were unable to attract people to support their religion, even though they limited themselves to preaching the new religion. Furthermore, they were unable to address the social problems that society was suffering from. Taking the story of Moses and how he was able to lead—with his promise of salvation from Pharaonic slavery and convincing the people of the necessity of religious reform—Moses' religion was a movement suited to the circumstances of society, that is, the slave society in Egypt, and Moses also offered solutions to their problems. This is what all religions have offered: solutions to problems and salvation from suffering. However, religions transform from a movement that meets the needs of society to one that permeates the strata of society. Throughout life, society consists of exploited and exploiting classes. Here, religions become part of the classes, forming a religiously exploitative class that becomes part of the dictatorship of the existing state, and its followers become part of the exploited classes. Thus, religions become tools of economic, political, and social exploitation for their followers and for the followers of other religions. According to their theory, religious leaders represent the gods by interpreting religion according to their interests and the economic and political guarantees they warrant (Group of Authors, 2012, pp. 129-133). According to the Marxist approach, religion is a painkiller for the pain stemming from exploitation and oppression, which requires a set of myths that confer legitimacy, as we discussed according to Marx, i.e. the legitimacy of the ruling class and its right to the privileges it enjoys. At the same time, it is considered a consecration of the reality of the ruled class as inevitable and beyond discussion. Religion, according to the Marxist vision, is a tool of social control that maintains the exploitative system and reinforces the prevailing class relations (Saleh Filali, 2013, p. 19). Marx used to say in a series of articles collected in a book on religion: “You must admit that the state should not be built on the basis of religion, but on the basis of the rational nature of freedom.” He adds: Franz declared that theological physics was a virgin dedicated to God, and a barren woman who liberated physics from theology, so it became fertile. Just as you don't ask a good person if he is a believer, you shouldn't ask about this in politics. (Karl Marx, Friedrich Engels, 1971, p. 31)

Because Marxism emerged as a reaction to early feudal capitalism, it also emerged in societies dominated by both divine and non-heavenly religions. Through this unlimited praise of religion and Marxism, Engels emphasizes that Marxism, in its relationship with religion, does

not reject it for pragmatic reasons of self-interest, but rather combats the persecution of the clergy by exploiting it for their own interests, thus becoming a harmful tool in the hands of filthy people. Even though Marxism is considered a materialist philosophy, it has avoided any conflict with religion that might cost it losses that would benefit Western capitalism. (Group of Authors, 2012, pp. 133-134)

In Giddens' book, Marx believes that religion contains a strong ideological element, and this is what he declared in the phrase "religion is the opium of the people." Religious beliefs and values are often used to justify aspects of inequality in the fields of revolution and power, and the phrase "the weak will inherit the earth" is evidence and carries meanings of humility and non-confrontation (Anthony Giddens, 2005, p. 582). Marxism remains the wealth of the toiling working class, and the Marxist approach was also very confusing, ambiguous and complex, and this is what Marxism is famous for. Therefore, some excerpts from the Marxist novel were presented, on religion, knowing that some theses, due to the narrowness of the space and the vastness of the Marxist approach, did not receive a share of analysis, such as the question of how the proletariat dealt with religion. Was the application of religious Marxism the same in all countries that included the world, Africa, Europe and Asia.

3.2 The Weberian View of Religion:

Max Weber presented a comprehensive study of religion, or more precisely, of the world's major religions, in an attempt to understand how they influence economic development. A century later, these patterns still serve as references, more or less valid, in the sociology of religion. In the hierarchy of the sociology of religion, it can be said that Weber, with his ideas, sits at the top, such that no specialist in social research can ignore the Weberian view, with works considered seminal and sacred books in the field of sociology, such as *The Protestant Ethic, Economy and Society*, and *Ancient Judaism* (Sebastien Fath; 2006; p. 01).

According to the Marxist view, religion is considered part of the superstructure of society and is ultimately a reflection of the infrastructure. Based on this, changes occurring in the forces of production necessarily lead to changes in religious beliefs and practices. However, Weber downplays the importance of economic factors in shaping religion and restricting it to specific places and time periods, explaining that this does not occur in all cases. The theory of social action emphasizes that Human action is guided by a set of meanings that humans form about the world in which they live. Therefore, understanding social action is linked to understanding the forms of meanings that members of society carry, and religion is included among those meanings to confront human behavior, including economic behavior. In other words, confronting religious beliefs with economic action is possible. In his most famous book, *The Protestant Ethic and the Spirit of Capitalism*, Max Weber analyzes the relationship between the emergence of forms of Protestantism and the development of Western capitalism, explaining that the essence of capitalism is the pursuit of profit and constantly renewed profit. Institutions calculate costs and profits with precision and caution, and behind capitalist institutions lies the spirit of capitalism, between ideas and values. (Saleh Filali, 2013, p. 29)

This work by Weber is part of several studies and analyses he developed on the links between economics and religion, analyses through which the nature of religious beliefs is revealed in terms of economic influences, whether those beliefs are Confucian, Taoist, Jewish, or Buddhist. For Weber, it is not a matter of saying that Protestantism is the basis of capitalism, but rather of demonstrating the convergence between a specific type of Protestantism—the balanced Calvinism that prevailed in Europe, particularly in the 17th and 18th centuries—and the spirit of entrepreneurship on the other. (John Paul Williams, 2001, p. 46)

Weber concluded that Religious ethics, especially Protestant and Calvinist, clearly contributed to the emergence of capitalism. Businessmen and capitalists, as well as representatives of the upper strata of the labor force and, above all, technical, commercial, or cultural property in modern institutions, are overwhelmingly Protestant. According to him, Protestantism motivates the individual to take initiative, persevere, and save, unlike Catholicism. The Catholic is more calm and tranquil in his thirst, and prefers a secure life, even with a small income, without taking risks. It appears that Weber is trying to distinguish the role of religion in the emergence of the spirit of capitalism, just as he tried to distinguish between capitalism based on utilitarianism and capitalism based on morality, which adopts a moral spirit. For the Calvinists, God is not the same as for Christians and Lutherans. This traditional God can be accessed through faith and prayer, as the Calvinist God has become dependent on material mechanisms and technical economic conditions to produce moral work, ideas and religious beliefs. He encourages hard work and praises rationality. Here, the Protestant sect considers him the source of divine salvation. The more the work is mastered, the more it leads to God's satisfaction. This incentive is present, according to Weber, in the Calvinist Protestant religion (Abdul Rahman Fadli, pp. 7-9), which Weber called *ethos*. Weber's writings on religion differ from what Durkheim described in the philosophy of collectivism in terms of their connection between religion and social change. And his analyses of the world's religions and their intractability, which is considered an unprecedented cultural encyclopedia. In his analysis of world religions, Weber considered them an integrated project. His discussion of the effects of Protestantism on development in the West represents an aspect of understanding the impact of religion on social and economic life in various cultural contexts. Through his analyses of Eastern religions, Weber saw them as an escape from the troubles of life, for example, and as not serving the industrial capitalist project in Europe. This does not mean that non-Western civilizations are backward, but rather that they possess value systems different from those found in Europe. Within the framework of comparative religions, he lightly addresses Islam in his book, **The Sociology of Religion**. He proceeded from the idea that Islam conflicts with the spirit of capitalism and cannot achieve modern development. The Muslim merchant or porter lacks the same motivation as the Protestant. Weber also considered that human values and beliefs were consistent with the material needs of the warrior class. He believed that Islam combined commercial values with inculcated, Bedouin, and Sufi values. The warrior class steered Islam toward jihad and military ethics, while the

merchant class steered toward contracting and legislation in various aspects of daily life. The oppressed masses were guided toward Sufism and nebulous escapism. The tribal, patriarchal loyalty to the sultan, rather than the new Islamic institutions and authority, contributed to this, which contradicted rational laws. According to Weber, Islam does not serve the spirit of capitalism because of its influence from Bedouin values and the emergence of an alliance between the sultan and religious scholars.

3.3 Emile Durkheim and the French School of Sociology:

Durkheim addressed the religious phenomenon in his famous book, *The Elementary Forms of Religious Life*, written in 1922. This book is considered one of the most important books in the field of studying the sociology of religion. As an atheist, Durkheim was amazed by the universality of religion, and he sought to find a scientific explanation for the religious experience through his research with primitive tribes (Gregory Baum, 1996). Durkheim believed that every society creates its own religion. Without this symbolic power, without this projection of itself into the collective consciousness of the people, society cannot maintain its existence. Religion is the living spirit that unites men and women in the same social project. Although he dealt with religion in previous works such as *The Rules of Method*, in which he referred to the idea of salvation, Emile Durkheim did not approach the religious phenomenon in any detail and depth until his book *The Elementary Forms of Religious Life*. Within the framework of his definition of religion, Emile distinguished between the sacred and the profane or the worldly, so that all known religious beliefs, whether simple or complex, share a similar characteristic, as these beliefs impose a binary classification that divides real or ideal things that people represent into two opposing classes that often bear distinct names very close to the vocabulary of the sacred and the worldly. These beliefs serve to affirm all individuals who believe in them, and this is the function of religions. It stems from the collective practices of totemic rituals. These collective practices lead to the production of collective feelings and emotions (collective excitement) that make individuals engage in collective action and rituals that unite within these religious practices (Abdul Rahman Fadli, p. 3). This meaning is a fundamental component of Durkheim. Durkheim studied the different religions of Australian tribes and said that the totemic religion of these tribes represents the simplest form of religion. Aboriginal society is divided into a group of clans, and each clan has its own totem, which is usually an animal or tree that represents the clan symbol in the form of a banner or a symbol that distinguishes each clan. Durkheim believes that the individual's sanctification of the tribal symbol is an implicit way of sanctifying a tribal society because society is more important and powerful than the individual. He summarizes the statement that social life is not possible without the existence of shared values and moral beliefs that form the collective conscience. According to Durkheim, religion strengthens the collective conscience, and community worship reinforces the moral values and beliefs that form the foundation of social life. Therefore, Durkheim emphasizes collective worship, in which members of a community express their shared belief in values and beliefs. In a charged atmosphere of worship, values

are reinforced (Saleh Villa Li, 2013, p. 23). According to Durkheim, belief in religion is essential because it motivates people and drives them to action. Therefore, science is powerless to displace religion, as the two may sometimes conflict. Another idea discussed by Durkheim relates to the prohibition of inbreeding among tribes that share the same totem. A brother is not allowed to marry his sister for no reason other than that they belong to the same totem. Therefore, the respect an individual shows for the clan totem is expressed here in a religious form through the blood kinship ties that connect him to other members of the clan. The prohibition of marriage, or rather, of sexual relations within the same clan, began in ancient religions and later developed. The prohibition of marriage to relatives in Islam and the prohibition of marriage to relatives greatly contribute to the cohesion and continuity of society. Durkheim believed that the influence of religion would decline with the development of modern societies and would replace scientific thought. He shared with Marx the belief that religion was on the verge of extinction. He famously said, "The old gods are dead." Some critics believe that Durkheim's readings still have scientific value, but he exaggerated when he said that religion is the worship of society, and that his study was conducted in a small, primitive, illiterate society, making it difficult to generalize it to modern societies. Among the Durkheimians who formed what was called the French School of Sociology, there were those who were interested in religious phenomena, especially Marcel Mauss, Durkheim's nephew. Henri Hubert and Gaston Réchiard also excelled in their attempts to study religious phenomena (Abdul Rahman Fadli, p. 4).

3.3 Thomas Eliot and the Theory of Culture and Religion:

When approaching the field of cultural studies, and especially when discussing culture and religion, it is necessary to mention the famous English poet and critic Thomas Eliot, who provided many contributions, ideas, and quasi-theories in this field. Thomas Stokes Eliot was born on September 26, 1888, in St. Louis, Missouri. His first ancestor, a Calvinist from East Anglia, Eliot was a Harvard graduate, also known as a financial genius. Thomas was the son of Stearns Eliot and Henry and Charlotte Elliot, their seventh child. His family played a significant role in his development during the period of brain injury, as he later emphasized that the main channel of cultural transmission was the family. No man ever completely escaped this kind of culture or completely transcended the degree of culture he acquired early on, as he was influenced by his grandfather and his ideas about religion and law. (Suenderk.rohila; 2015; p. 202) During the 1930s, Eliot's ideas as a literary critic became increasingly prevalent, addressing major cultural and social questions, especially those related to Christian morality and Christian community. His criticism of the diversity of culture in 1948 is one of his most unusual works, as it intertwines profound ideas and deals with many things about culture, but never succeeds in enumerating them in principle, so that he is concerned with culture in a broader sense, as he is concerned with the anthropological sense, rather than the narrative or Arnoldian sense. (Bernard Bergonzi; 1971; p. 109)

Author's full name chokri abdellah

Eliot's ideas gained some attention when he respected the debate about the relationship between culture and religion. This theory still attracts attention today, but less than before due to the proponents of the debate within European culture and within the Christian religion. Although Eliot was attempting to construct a theory about the relational aspect between culture and religion, he did not elaborate on the issue in his writing "Notes on the Definition of Culture." Each time, his ideas were presented in a confused and scattered manner. Zaki al-Milad identified the following components and aspects to evaluate the theory:

- Every culture emerged alongside a religion:

This idea is considered a general framework for a hypothesis in constructing the relationship between culture and religion. Eliot advocated it and drew attention to it from the perspective of the interdependence of culture and religion. He stated that no culture emerged or grew except alongside religion. Here, culture appears as a result of religion, or religion as a result of culture, from his perspective. He also believes that it is a mistake to nurture religion and believe in its preservation, since it has nothing to do with the preservation and nurturing of culture. He also believes that the growth of culture and the growth of religion are not influenced by external factors, as he tends in his narrative to believe that the advancement of culture is a cause of the advancement of religion, or vice versa (Zaki al-Milad, 2010, pp. 129-131).

- The error of separation and the error of equivalence between culture and religion:

This is a fundamental idea in Eliot's theory, which he attributed to himself. He stated that we must work to avoid two consecutive errors: the error that culture and religion are two separate things with a relationship, and the error of equivalence between them. Criticism is one of the most specific and controversial ideas. - Primitive Societies and the Complete Identity of Culture and Religion:

A complete identity between culture and religion does not occur in primitive societies. According to him, this identity remains in the unconscious, the level toward which people usually tend.

- Religion, Religious Pluralism, and Cultural Pluralism among Different Peoples:

According to Eliot, religious unity, like religious division, can both be compatible with the flourishing or decline of culture. A single religion facilitates the exchange of influence between multiple cultures and contributes to their development and preservation. Eliot believes that many of the major cultural gains achieved since the sixteenth century have occurred in conditions of a lack of religious unity. Some even emerged after the collapse of the religious foundations of culture.

- Eliot believes that religion was previously divided into sects, and these sects grew, spreading diverse cultures, due to the close pre-existing relationship between religion and culture. Therefore, he believes that the division between Christian cultures provokes further doctrinal divisions. - Religion is a major force in creating a shared culture among peoples of diverse cultures:

Here, as a clergyman, you find him defending religion and Christianity. In his view, Christianity is the reason Europe is what it is and what brought cultural elements to Europe. He says that Voltaire and Nietzsche could only have produced a Christian culture.

- His critique of the Arnoldian meaning and his view that culture includes religion in the book **Culture and Anarchy**, which he sees as an unfounded assumption. Arnold defended culture, while Eliot defended religion. Therefore, Eliot's view was designed to question and reject Arnold's claims. These are the most prominent ideas, frameworks, and components of Eliot's view of religion..

4. Conclusion:

Based on the above, we can say that the religious phenomenon is one of the most important topics studied and researched through a range of philosophical, religious, and even sociological approaches. Through this study, we have attempted to bring this vision closer, using approaches and studies based on the time and place experienced by the researchers, and through the perspective of their analysis of the religious phenomenon. These religious studies are also distinguished by their different types. We find their reliance on the scientific method in studying the religious phenomenon, differing in this respect from previous theses. In addition, they rely on the comparative study of religions, which is what most studies have adopted.

5. Bibliography List :

- Ibn Manzur, Abu al-Fadl Jamal al-Din (2009): *Lisan al-Arab*, Part 3. Dar Sadir for Printing and Publishing.
- Al-Saadi, Ashwaq Abu al-Hasan (2008). *Culture and Human Development*. Baghdad, Iraq: Al-Hadhariya for Printing and Publishing.
- Al-Khuraiji, Abdullah (1999). *Sociology of Religion*. 2nd ed. Saudi Arabia: Ramtan.
- Hans, Mand Kohler (2017). *Introduction to the Philosophy of Religion*. Translated by Fathi Al-Amskini. Al-Bab Magazine, Issue 3.
- Baruch, Spionza (2005). *A Treatise on Theology and Politics*: Translated by Hussein Hanafi. 1st ed. Beirut: Dar al-Tanweer for Printing, Publishing, and Distribution.
- Group of Authors: (2012). *Philosophy of Religion: The Sacred Discourse between Ideology, Utopia, and the Question of Pluralism*. Beirut: Dafaf Publications.
- Filali, Saleh. (2013). *Religion from a Sociological Perspective*. Journal of Human and Social Sciences: Issue 8, December.
- Karl Marx, Friedrich Engels. (1971). *On Religion*, translated by Yassin Al-Hafez. 2nd ed. Beirut: Dar Al-Taliqa.
- Anthony Giddens. (2005). *Sociology*. Translated by Fayza Al-Sayyaa. Beirut: Arab Organization.
- Fadli, Abdul Rahman. *The Classical Sociology of the Religious Phenomenon*. Laa Journal for Research and Studies.

Author's full name chokri abdellah

-Zaki, Al-Milad. (2010). The Cultural Question. Beirut: Center for Civilization for the Development of Human Thought.